

PURITAN MISSIONS IN THE PACIFIC:

A DISCOURSE,

DELIVERED AT HONOLULU, (S. I.,)

Pam.

Pacif. Is.

ON THE ANNIVERSARY

OF THE

HAWAIIAN EVANGELICAL ASSOCIATION,

SABBATH EVENING, JUNE 17, 1866.

BY REV. SAMUEL C. DAMON.

SECOND AMERICAN EDITION.

EDITED BY REV. H. BINGHAM.

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NEW HAVEN:

PRINTED FOR J. HUNNEWELL,

BY TUTTLE, MOREHOUSE & TAYLOR.

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HONOLULU, June 18, 1866.

Rev. S. C. DAMON:

Dear Sir,—The undersigned respectfully request the publication, at your earliest convenience, of your interesting and very comprehensive discourse on "*The History of Puritan Missions in the Pacific*," preached in Fort Street Church last evening.

With the expressions of sincere friendship, as ever, yours,

E. CORWIN,	LORRIN ANDREWS,
ELISHA H. ALLEN,	S. PECK,
JAMES McBRIDE,	J. W. AUSTIN.

PREFACE TO FIRST AMERICAN EDITION.

To encourage a healthful sympathy with the Island-World, too long neglected and too often wronged, but lately compassionated, an American edition of this brief sketch of "Puritan Missions in the Pacific," is offered to the friends of Evangelization, from a Hawaiian edition published at Honolulu in 1866, by "the Hawaiian Evangelical Association" chiefly of ministers of Christ, foreign, aboriginal, and sons of missionaries, who are apt to teach and are disposed to take home to their welcoming heart the gracious command which Christ gave to His favored people, "Preach the gospel to every creature," to all His subjects on earth, for whom He had provided the great salvation.

It may be proper to apprise the reader into whose hands this tract may fall, that the highly esteemed and trustworthy author has been many years the American Seaman's Friend Society's chaplain at Honolulu, the friend of the thousands of mariners from various nations, who, year after year, visit the Sandwich Islands. He is a friend of the Aborigines also, and of their true helpers, the translators and publishers of the Christian's Bible for the needy dwellers in the scattered and clustered Isles of that great ocean, and has had favorable opportunities for acquiring and imparting interesting and useful information on this subject to his hearers and readers.

This edition is issued with the consent of the Author, and at the expense of James Hunnewell, Esq., another friend of our mission, firm and faithful from the embarkation of the Pioneers at Boston, 1819, and during the whole period of the varied struggles of that mission, and the Micronesian, and the Marquesan for which he educated and otherwise befriended an able Hawaiian missionary, whose letter to President Lincoln, respecting his rescue of an American, is appended.

The historian of the planting and progress of Christianity in the heathen Islands of the Pacific, without considering the adverse influences or counteracting forces from abroad employed vigorously to forestall, check or roll back needful reforms, cannot do full justice to the enlightening, renovating and reformatory power of the divine word, as shown in taking numerous dark hearted tribes out of the leadership of the enemy of God and man who for ages had held them under various baleful influences as his miserable captives, and enlisting many thousands among them heartily in the service of the Prince of Peace.

From the period of the signal fall of the idols of Tahiti and Hawaii we had great reason for anxious fears that such debased and ignorant people, like oft revolting Israel, after the many and mighty wonders

God had shown them, even after the building of the temple of Jehovah, "the glory of all lands," would relapse into idolatry in some of its soul-destroying forms. Hence the urgency was greatly enhanced to fortify the Lord's cause by the translation, diffusion and use of the Scriptures as the best possible safe-guard against heresy, idolatry, injustice, intemperance, and impurity of life and manners. True Christian missionaries therefore never deny their disciples the free use of the Bible, and then anathematize them as *heretics* if they follow not the creed of their teachers. Thanks be to God for His wonderful protection of His own cause.

Taking the inspired criterion as a test of the genuineness of the piety of the Scripture-searching-converts in the Pacific, and asking no favors on account of what a higher civilization may be supposed to do for others,—what, I ask, has the Christian community under Puritan missionaries of any evangelized group or island there, to fear from a comparison with the fruits of a Christian civilization that tramples on moral and disparages legal restraints of a demoralizing liquor traffic; *demand*s, *enact*s, *enforce*s and *justify*s a fugitive slave law; and in the case of millions of professed Christian citizens, favors secession and rebellion because the nation would not *extend* but only conserve *slavery*; and moreover produces and sends over two oceans, to display their true character as antagonistic to Puritan missions. the Percivals, Ebbettses, Charltons, Dudoirs, Laplaces, Paulets, Staleys, and bands of Romanizers of the nineteenth century of redeeming and regenerating grace, chiefly accepted communicants, "having a name to live," as we who saw and felt their interference charitably think?"

To the oppressive and practical teachers of unrighteousness, the Am. Dolphin, French Le Artimise and Embuscade, and the English Carysfort, the rulers whose rights they invaded, were reluctant to yield, but to some were compelled to yield, but with a deep sense of inexcusable injustice. The former outrage was disowned and rebuked by the American Government, and the latter gross interference with an independent state was never authorized by the British Government, and was soon corrected by the noble Admiral Thomas, whose timely benefaction in "restoring the *life of the land*" is annually celebrated by the grateful Hawaiian people, as we ought to commemorate the restoration to health and peace of our republic by our patriotic army under Lincoln and Grant.

Of the Artimise, Count Agenor de Gasparin, a French nobleman, says, "The violence which installed the Romish worship in all its pomp in the midst of a nation but recently won over to a true spiritual worship, at the same time opened its ports to spirituous liquors from France."

May the reader of these pages be encouraged to do what is possible for the speedy consummation of the true foreign missionary work.

H. BINGHAM.

New Haven, Oct. 1, 1869.

PURITAN MISSIONS IN THE PACIFIC.

A DISCOURSE.

ISAIAH 42: 4.—“The isles shall wait for His law.”

MATTHEW 28: 19.—“Go ye therefore, and teach all nations.”

When Isaiah glanced his prophetic eye down the vista of coming centuries, he was favored with a glorious vision of the conversion of the Gentile world to the Messiah. The vision has passed away, but the reality has taken its place. Prophecy is now receiving its fulfilment and gradually melting away into the details of history. “Prophecy,” says Lord Bacon, “is a kind of historiography.” It requires no forced and arbitrary principle of scriptural interpretation to apply the language of Isaiah, in the text, to the peculiar situation of Hawaiians when the law of God was first proclaimed among them, or to Polynesians generally when Protestant Missions were first established in the Pacific. The application is natural, graceful and satisfactory. While prophecies are not to be regarded as our rule of duty, yet from their study we may gather strength and courage to press forward in the pathway of obedience, especially when we witness passing events in the world’s history manifestly fulfilling what the prophets of the Lord foretold should take place in the last days, when “the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it.” Was it not so with Peter on the day of Pentecost? With what telling effect he quoted the prophetic language of David and Joel, in his sermon on that memorable occasion!

The subject of Foreign Missions, or Missions to unevangelized nations, may be profitably contemplated in the light of Hebrew prophecy. Those old prophets stood on a mount of vision far more elevated than that occupied by the wise men of heathen antiquity. While philosophy was discussed in the schools of Aristotle and Plato, at Athens, visions of the Messiah's triumphs among Gentile nations were passing before the enraptured minds of Isaiah, Daniel and Malachi. All the rays of light radiating from Hebrew prophecy were found to converge and center on the Promised Messiah, as the central figure in that grand panoramic picture of coming events. In the fullness of time, He made His appearance and finished His work, but ere taking His departure from this world, He gathered His eleven disciples, and thus addressed them: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." That command seems clothed with a species of military authority, admitting of no questioning or reasoning on the part of those to whom it was or is addressed. Never has our Savior's last command been cancelled, revoked or altered. It is as binding now upon the Church, individually and collectively, as when it was first uttered. When a young English clergyman applied for advice to the Duke of Wellington, respecting his duty to go as a Missionary to India, the hero of Waterloo replied, "Look to your marching orders." That pithy and laconic answer is the best of all comments which I have ever read upon our Savior's last command to His disciples. That command contains the *marching orders* of the Church-militant, until the Gospel shall be preached to every creature.* When those *orders* are obeyed, then will the great Captain of our Salvation fulfill His gracious promise, "Lo, I am with you alway, even unto the end of the world."

* Has not our King an army of the renewed, forgiven, indoctrinated, disciplined, and bound to go and come at his bidding, and numerous enough to do up his main foreign mission-work in one generation?
—AM. ED.

Gathered, as we are, on this Missionary Anniversary, I have chosen as my theme of discourse,

PURITAN MISSIONS IN THE PACIFIC.

The time has not arrived for writing a full and complete History of Missionary enterprises in the Pacific. It is, however, approaching. For a work of this nature the most abundant materials are in process of collection in London, Boston, Lyons, Honolulu, or wherever there is a center of Missionary operations, extending to any portion of Polynesia. The time is coming when the history of each separate Mission will not be viewed apart and isolated from the rest, but as an integral part of a grand and comprehensive work, bearing some such title as "The History of Christianity in Polynesia," or "The History of Missions in the Pacific." As the various dialects spoken by the Fijians, Samoans, Tahitians, Marquesans and Hawaiians form but one language, so all Polynesians are members of the same family or race, and whoever would understand or study one should study all.

At a glance, it will readily appear that a most interesting field of inquiry and investigation is spread open. A complete history cannot at present be written, for the work of evangelization remains unfinished. Not all the islands of Polynesia have yet been visited by the Missionary of the Cross. There are numerous dwellers on the islands of Micronesia, and upon those islands with New Guinea, or Papua, for a center, who have never yet seen a Missionary or heard the name of Jesus. From this widely extended field of operations—evangelized and unevangelized—the most abundant historical materials are now being gathered in the archives of the various Missionary and Historical Societies. When such a history is completed, it will embrace the records of the labors, efforts and doings of various Missionary Associations, Protestant and Catholic. This history will prove one of no ordinary interest, when it shall be written by an Ellis or Jarves, a Bingham or Anderson, a Williams or Cheever, a Turner or Dibble, a Murray or Stewart. It will be unique in character. To those whose minds are fully alive to the

sublime work of man's Redemption by a crucified Redeemer, this history will exceed in interest the most exciting tales of romance which were ever written. Most truly may those readers be envied, who will at some future day, peruse a comprehensive history of Gospel triumphs at Tahiti, Samoa, and hundreds of other islands of Polynesia. Look at a map of the Pacific. Scarcely a generation has passed away, since, throughout all these widely extended regions of our globe, the Prince of Darkness reigned supreme. Idol-temples were as numerous as the villages which lined the shores or were scattered over the hills and mountains. Idolatry everywhere abounded. Cruelty and oppression were common. There was much in the beauty of the natural scenery to please the eye and captivate the fancy. Voyagers delighted to describe the paradisaical appearance of the numerous islands which sparkled like so many gems in the peaceful waters of the vast Pacific; but the moral aspect was dark, and the nearer it was viewed the darker it appeared, although the Bishop of Oxford describes the inhabitants of Polynesia as "children of nature, children of the air, children of light, children of the sun, children of beauty, taking their greatest pleasure in the dance." Alas, man is a sinner. His heart is depraved. The debased character of the unevangelized Polynesian has never been fully laid open to view, any more than the heart of the sinner in civilized lands.

"Is this a flight of fancy? Would it were!
Heaven's Sovereign saves all beings but Himself,
That hideous sight, *a naked human heart.*"

Yet at the door of hearts concealing "that hideous sight," the Savior has knocked and found a welcome. Most cordially has He been welcomed by multitudes of idolatrous Polynesians, some of whom were once cannibals. Is not the history of such a people full of interest? What can be more so? What struggles, what joys, what sorrows the Recording Angel has noted down in God's Book of Remembrance, which will be disclosed in another world! To a sketch of Puritan Missionary operations in the Pacific I would now call your attention.

After Cook, Vancouver and other explorers had returned to Europe, and published the thrilling narratives of their voyages in the far-off regions of the Pacific, their reports awakened an interest second only to that which followed that of Columbus that a new world had been discovered. A Macedonian call was heard, "Who will volunteer to go forth as Missionaries to reclaim the dwellers on these beautiful islands from heathenism to Christianity?" Years passed away, and there was no response to this call, although some have reported, but I think without due foundation, that Vancouver had solemnly pledged his word to send forth a missionary to the Sandwich Islands. Cook took to England, from the Society Islands, the "gentle savage," Omai; but listen to the desponding address of the poet Cowper to that visitor from Polynesia, who represented the heathen imploring the Gospel.

"Alas! expect it not. We found no bait
To tempt us to thy country. *Doing good,
Disinterested good, is not our trade.*
We travel far, 'tis true, but not for naught.
And must be bribed to compass earth again,
By other hopes and richer fruits than yours."

The hour, however, was about to strike, or be shown, on Time's dial-plate for Polynesians to pass into a new form of being. Old things were to pass away, and all things to become new. To whom shall be assigned the high honor of performing the human portion of this great work? Heaven assigns the enterprise to the Puritans of Old and New England. Who can doubt that it was the Spirit of God which first awakened a Missionary zeal among them to enter upon this Herculean undertaking? It must be borne in mind that the Missionary enterprise appeared to be a far different work then, from what it does at present. Whatever other branches of the Church universal may hereafter follow in the footsteps of the Puritans, yet to them belongs the high honor of having been the pioneers in this bold work.

To English Puritans was assigned the work in the South Pacific, and to American Puritans a similar undertaking

north of the Line. Bigotry, prejudice and Sectarianism may combine to overturn what the Puritan has accomplished, or Christian zeal may prompt Missionaries of other denominations to perform what the Puritan had left undone; but the future and impartial historian will ever award to him a most honorable meed of praise, for having been the apostle of Christianity among the inhabitants of Polynesia. The Puritan's record is a noble one. It cannot be effaced or blotted out. It has become a part of the history of a world's redemption. The history of modern Missions is but an appendix to the "Acts of the Apostles," while Puritan Missions in Polynesia form a bright and glorious chapter in that appendix.

Tahitian Mission.

On the 10th of August, 1796, or just seventy years ago, a vessel sailed down the River Thames, conveying as precious a company as that which left Plymouth on board the *Mayflower* for the shores of New England in 1620. This vessel was called the *Duff*, and commanded by that most remarkable man, Capt. Wilson. He was the man whom Hyder Ali, that monster of cruelty in India, had loaded with irons and confined in a prison of India, from which he came forth, after twenty-two months of imprisonment, emaciated, half starved and naked. This was the man whose hair-breadth escapes and daring adventures caused a Turk in in the train of Hyder Ali to exclaim, "This is God's man."* Having experienced such unexampled sufferings, God honored him as the commander of the first Missionary vessel to the isles of Polynesia. It was early dawn when the *Duff* quietly glided away from the docks of London, and the Missionary company on board united in singing,

"Jesus, at Thy command,
I launch into the deep."†

* Williams' Missionary Enterprises.

† Missionary voyages, ship *Duff*. London, 1799.

The year previous to the sailing of these pioneer Missionaries, the London Missionary Society was organized, and was now sending forth a band of Missionaries to the far distant South Sea Islands. They were going forth to establish the first Mission planted under the auspices of that noble and most truly Catholic Missionary Society, which for seventy years has not faltered in its glorious career.

Many were the difficulties and obstacles which attended these early efforts of the friends of modern Missions. Some of their views were incorrect. The minds of the Directors were laboring under that false and erroneous idea, that civilization must precede the introduction of Christianity among a heathen and savage people. We may learn this fact from the somewhat unclerical and non-Missionary character of that first band of Missionaries to the shores of Tahiti. The following is a list of these Missionaries: Four ordained Missionaries, five carpenters, one shop-keeper, one buckle and harness maker, two tailors, two shoemakers, one gentleman's servant (subsequently turned tin worker,) one whitesmith and gardener, one surgeon, one brazier, one cooper, one butcher, one cotton-manufacturer, one Indian weaver, one hatter, two bricklayers, one linen-draper, and one cabinet-maker. Only two of the four clergymen were accompanied by their wives. The weaver, one of the carpenters, the butcher and the brazier were also accompanied by their helpmeets. Three children also belonged to the company. In all there were thirty-nine souls. The youngest member of the company was sixteen months, and the oldest sixty-four years.

The *Duff* made a prosperous passage from England to Tahiti, touching at the Western Islands and Rio Janeiro. In the contrast of the habits of Puritan Missionaries of that period with those of the present, this fact is noteworthy, that at Teneriffe, the Missionaries were instructed to procure "four pipes of the best wine, in hogsheads," and pay for the same by "a draft on the Treasurer" of the Society. Missionaries of recent times do not receive instructions of this nature from the Secretaries of those Societies which

send them forth. During the voyage the attention of the Missionaries was much occupied in making arrangements for future operations. It was decided that the four ordained Missionaries, together with twenty others, including five females, and two children, should remain at Tahiti, ten of the company should proceed to Tonga, and two—Mr. Harris, the cooper, and Mr. Crook, the gentleman's servant—should proceed and establish a Mission on the Marquesas Islands.

On the 4th of March, 1797, the Missionaries approached the long wished for and beautiful shores of Tahiti. The following day being the Sabbath, they did not land, but held divine service on board, the simple-minded and idolatrous inhabitants witnessing the scene from the shore. The Rev. Mr. Cover preached from the text, "God is love," and hymns commencing with the following lines were sung:

"O'er the gloomy hills of darkness;"
"Blow ye the trumpet, blow."

It may now be said the work of evangelizing the inhabitants of Polynesia had commenced. The Missionaries had entered there upon their arduous, difficult and untried work. Not to have made mistakes would have been more than should have been expected of the uninspired. The history of the Mission to Tahiti has been so often published, and is so familiar, that I shall not dwell upon its details, but only touch upon those points deemed worthy of notice, in presenting a rapid sketch of the operations of the London Missionary Society in the Pacific. The fundamental principle of this Society, adopted at its first annual meeting, in May, 1796, is thus defined: "Its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order or government, but the glorious Gospel of the blessed God to the heathen." Now, although this Society is supported by various Evangelical Christian denominations in England, yet the Directors leave it to the Missionaries "to assume for themselves such form of Church government as to them shall appear most agreeable to the Word of God." So far as

I am able to ascertain the facts, all Missionaries sent out from England to establish and perpetuate Christianity in the South Seas have been of the Puritan stamp, except those of the "Church Missionary Society," and of the "Society for the Propagation of the Gospel." Missionaries of these two Societies have confined their efforts almost entirely to New Zealand. The Wesleyan Missionaries at the Tonga and Feejee Islands, as well as those in New Zealand, I doubt not would wish to be classed among Puritans, rather than among those "Church" Missionaries, whose views are High Church, Puseyite or Ritualistic. Taking this view of the subject, Puritan Missions in the Pacific are spread over the following groups of islands, viz: Society, Marquesan, Hervey, Friendly, Samoan, Feejeean, New Hebrides, Hawaiian and Micronesian. This is a very large and populous field for Missionary operations, but in working it, Puritans from Old and New England have sent forth as devoted bands of Missionaries as ever labored among the heathen, and most liberally expended funds to carry forward their enterprises. As a groundwork for their operations, they have caused the entire Bible to be translated into the dialects spoken at Tahiti, Tonga, Samoa, Rarotonga and Hawaiian Islands, and parts of the Bible into many other dialects. The cardinal idea of all these Missionaries is this, that Missionaries, when sent to preach the Gospel among an unevangelized and heathen people, should aim to convert sinners to Christ, and preach among them the simple principles of the Gospel, and not the peculiar tenets or opinions of any one Christian sect. They hold that the Bible should be translated and printed in the various languages and dialects spoken by all nations. They place great stress upon the *preaching* of the Gospel.

With such views the English Missionaries commenced their labors at the Society Islands. At the end of three years a chapel was built, but it was nearly five years before the Missionaries could preach familiarly in the language of the people. Sixteen years rolled away ere a single convert was recognized. Many changes had taken place in the Mission. Several of the company left for the col-

ony of New South Wales. The interest awakened in England at the outset of the Mission, had died away, and the question was seriously discussed of abandoning the enterprise. The work required was too exacting for the weak and faint-hearted. There was, however, one devoted friend of the mission in England, who would listen to no such proposition. He declared he would sell his coat from his back rather than the Mission should be given up. This good man was HAWES. He was a Churchman of enlarged views and noble conduct. He presented the Society with a donation of £200, or \$1,000, and then proposed that the friends of the enterprise should observe a day of fasting and prayer. This was the set time for the God of Missions to favor His Zion at Tahiti. The vessel taking out instructions for the Missionaries to continue their work, was on her outward bound passage while a homeward-bound vessel from Tahiti was returning to England freighted with idols which had been given up. The dawn was now approaching, after a long night of toil. The glad news thrilled the hearts of the friends of Missions in England and other parts of the world. It was a most memorable event in the history of not only the Mission to the South Seas, but of Missions in general. While the Christian Church was praying, God heard and answered their prayers. These events occurred just half a century ago. What momentous events have since occurred in the history of Missions!

In the year 1817, two most remarkable men joined the Mission at Tahiti. One was the Rev. Mr. Williams, who won for himself the enviable title of the Apostle of Missions in the South Seas, but who finally was killed, and will forever be known in the history of Missions as the "Martyr of Erromanga." A monument has been erected over his remains, at Apia, Samoan Island, with this inscription: "Sacred to the Memory of the Rev. John Williams, the Father of the Samoan and other Missions, aged 43 years and 5 months, who was killed by the cruel natives of Erromanga, while endeavoring to plant the Gospel of Peace on their shores." Beautifully does Mrs. Ellis, in her poem, "The Island Queen," thus portray the character of the martyr, Williams,

“ A man sublime in his simplicity—
 Hero of Missions—whose expansive soul
 Nor realms could satisfy, nor space control;
 To one great purpose true, his manly part
 Proving the power of earnestness of heart;
 While burned his zeal amid all dangers warm,
 Brightest when tried, and strongest in the storm.”

The other was Rev. William Ellis, who still survives, and is one of the most remarkable men now living. His fame is world-wide. Missions in the South Seas and the Hawaiian Islands are his debtors, while his repeated visits to the Island of Madagascar entitle him to rank among the Missionary benefactors of the heathen world. The very last accounts from England inform us that, in his vigorous old age, he is still laboring for Missions, and that our Mission is not forgotten. By the last mail a goodly-sized pamphlet was received, with the following on its title-page; “The American Mission in the Sandwich Islands; a Vindication and an Appeal in relation to the Proceedings of the Reformed Catholic Mission in Honolulu. By *Rev. W. Ellis,*” &c. This is a sound, masterly and triumphant vindication and appeal, by a veteran in the Missionary cause. Respecting its author I would add: Noble man! Long may he survive to labor in the Missionary cause, ere his name shall be enrolled beside that of Elliot, Brainard, Martyn, Buchanan, Schwarz, Mills, Judson, Cary,

“Whose honored names on history’s page shall live.”

For they, with many others, have devoted their lives to the evangelization of the heathen world.

During the last half-century the missionary work has been prosecuted at the Society Islands with varied success. The Missionaries and native Christians have passed through a series of trials and persecutions. Most nobly have the native Churches been sustained. The Tahitians have held on to the principles of Protestant Christianity with true Waldensean tenacity. The emissaries of Rome have found their match among the guava and orange groves of Tahiti, as well as amid the fastnesses of the Alps. It is a matter of great astonishment that the Tahitians

should have so pertinaciously and resolutely adhered to the faith taught them by the English Missionaries. It is proof positive that Christianity has taken a firm hold of the hearts of the Chiefs and people of Tahiti. At the last accounts, Protestant ministers and teachers were settling among them, who were sent out from France, while an appeal has been made to America for funds to sustain the Mission.

The following points I deem worthy of special attention in estimating the good accomplished by the establishment of the Mission at Tahiti: 1. It being the pioneer Mission in Polynesia, all subsequent Missions have profited by its example—its errors, its failures and its successes. Not only have other Missions in Polynesia profited by a study of its history, but Missions in other parts of the heathen world have also been benefited by reviewing its progress. 2. The history of this Mission has effectually exploded the idea that civilization should precede Christianity, in the evangelization of a heathen people. Neither the London Missionary Society, nor any other Missionary Association, will ever send forth so many secular men to establish and prosecute the Missionary work.* 3. Tahiti has been found to

* What our author says as to not sending *laymen* to the foreign missionary field, may be *too* true. I suppose the Lord of missions sent out of Jerusalem more than a thousand laymen to make known his life and love, his doctrine and death, while the Apostles stood their ground there in opposition to the Sanhedrim. Paul took his secular business with him. It is lawful, often needful. The first mission to the Sandwich Islands had two preachers and eight laymen, including three natives and the wives of the Americans; and large numbers of laymen and women followed them in different reënforcements, most of whom were very useful. Some were subsequently ordained, others were teachers or lay preachers, secular agents, &c., contributing largely to the comfort and distinguished success of the mission.

Great numbers of laborers are demanded for the foreign field. If better salaries, better society, and easier work, or prospects of usefulness here, keep the mass of ordained preachers at home, then *laymen* and *women* in great numbers must go up to the foreign work, the nature of which is admirably adapted to promote growth in fitness for it. What possible objection to laymen being assistant missionaries, doctors, printers, binders, readers, colporteurs and teachers? That civilization and evangelization should go *hand in hand*, as in the Tahitian and Hawaiian missions, is doubtless the true method for permanent success among barbarians; and even among the semi-civilized nations they are needed and successful. A vigorous press should ever be an available auxiliary.—AM. ED.

be admirably situated as a centre or base of Missionary operations. From this base Missionaries have gone in many directions, as will appear from brief sketches of Missionary operations in other groups.

Tongan Mission.

The Directors of the London Missionary Society entered upon the work of Missions in Polynesia with enlarged and noble views. From the beginning they designed to extend their operations to other groups besides the Society Islands. No sooner had the Missionaries become settled on Tahiti than the ship *Duff* sailed for the Friendly or Tonga Islands. Upon those were landed ten Missionaries, who came out from England. This Mission was not successful. In a few months three of these Missionaries were murdered, and the remainder were taken to Sydney, in 1800. No subsequent attempts were made to evangelize the Friendly Islanders until the establishment of the Wesleyan Mission in 1822. The Rev. W. Lawry was the leader of this new enterprise, which was destined to be crowned with success. Other Missionaries followed in 1826, 1827, 1830, and so on down to the present time. The peculiarities of the Wesleyan system of Church organization has been introduced and found to be eminently successful. King George is now a local preacher, and has successfully officiated as Chief Magistrate of that little kingdom, and also as a laborer in promoting the Kingdom of God. He has granted to his people a written Constitution, and so far as reliable information can be obtained, the Friendly Islanders have become a civilized and Christian people. What I deem of special importance to observe in tracing the progress of civilization and Christianity among that people is this, that it matters not whether Missionaries are Independents, Wesleyans or Episcopalians in their views of Church government or ecclesiastical polity, the Lord will crown their labors with success, if they are faithful in their work of preaching and exemplifying the Gospel.

Marquesan Mission.

In the rapid sketch of Puritan Missions in the South Seas, I shall next direct attention to the various efforts which have been made to establish the institutions of the Gospel on the Marquesas Islands. Strange as the announcement of the fact may appear, the first rites of Christianity were performed on this group long before the Pilgrims landed on Plymouth Rock, even as early as the 25th of July, 1595. These Islands were discovered by Alvaro Mendana de Negra, and named Marquesas in honor of the Marquis of Canete, then Viceroy of Peru. The Mass, or Catholic service, was performed on shore, and just two hundred years from that date the ship *Duff* landed two English Missionaries on those Islands. Their names were John Harris and William Crook. After residing upon the islands for one year, disheartened and discouraged, they returned to Tahiti. More than a quarter of a century elapsed before another effort was made on behalf of the Marquesans. In 1825 Mr. Crook, accompanied by two Tahitians, returned and renewed his efforts. He discovered that a few natives had given up their idols, in consequence of his former efforts, thus showing that good seed had been sown. Again discouraged, they returned to Tahiti. The following year, 1826, the Mission was again renewed, but only to be again abandoned in the year 1829.

The work of Missions on the Marquesas Islands was renewed in 1833, by the Rev. Messrs. Armstrong, Alexander and Parker, with their wives, from Honolulu as a base of operations. Before a twelvemonth had elapsed, they returned from the field, to be succeeded by Missionaries from Tahiti, who prosecuted the work for several years, and again abandoned the enterprise. In 1838 two Catholic Priests landed upon the islands, which led to their occupation by the French for political and naval purposes. An effort was made to make a penal settlement of them. This scheme was soon abandoned, and the Catholic Missionaries alone remained, with a merely nominal occupancy by French military authorities.

Thus matters were continued until the Hawaiian Missionary Society sent out a Mission from these islands, in 1853. The history of this successful enterprise is too well known for me to enter upon the details. Our Society has not only sustained the original Missionaries, but sent out reinforcements. The Marquesans have been found to be the most savage and intractable of all the various members of the great Polynesian family. One attempt after another has been made to evangelize them, but hitherto all efforts have failed, until our Hawaiian Missionaries settled among them. They have held on with a firm grasp, determined not to give up until the work shall be accomplished. This is much to their honor, and if no other good has been done, this point has been established, that Hawaiian Missionaries are worthy of all praise for their persevering zeal, when both English and American Missionaries had given up. A letter recently published, and written by one of those Missionaries to President Lincoln, indicates that a Hawaiian Missionary, for mind, scholarship and piety, may take rank among the best of those employed to preach the Gospel among the heathen. (See Appendix A.)

It is a question of much interest and importance why Marquesans should have been so unwilling to receive the teachings of the missionaries, while other branches of the Polynesian family have received them with open arms. Perhaps I may be mistaken, but I think the almost utter anarchy in regard to civil and political government has been the principal reason. Human government is a divine institution, but among Marquesans there appears to have been very little of what could be called "law and order." This leads me to remark, I think that Missionaries and the friends of Missions do not sufficiently value the regular form of government which has for so many years existed upon these islands. Wherever the government is unsettled, or anarchy prevails, it has in all ages been found a difficult thing to plant the institutions of the Gospel. This is a point to which my attention was first called while visiting Oregon, in 1849, and conversing with a Missionary of the Board who had been laboring

among the North American Indians. He had experienced the sad effects of an absence of civil government among the Indians, and his remark was that Missionaries at the Sandwich Islands were peculiarly favored. The Marquesans are divided into as many clans, or tribes, as there are valleys in the group. They have, from time immemorial, carried on warfare. They are never at peace. The following lines of Cowper are applicable to the Marquesans, as well as to the nations of Europe :

"Mountains interposed,
Make enemies of nations, which had else,
Like kindred drops, been mingled into one."

Samoan Mission.

In our general survey of Puritan Missions in the South Seas, the Samoan or Navigator islands will next claim our attention. Most intimately associated with this group are the Islands of the Hervey group, embracing the Islands of Raratonga, Aitutake and Mangaia. The first publication of the Gospel on these beautiful and populous islands will always be associated with that ardent, enterprising and adventurous Missionary to whom I have already alluded, the Rev. John Williams, the Martyr of Erromanga. "For my part," wrote Williams to the Directors of the London Missionary Society, "I cannot content myself with the narrow limits of a single reef; and, if means are not afforded, a continent would be infinitely preferable to me; for there, if you cannot ride, you can walk; but to these isolated islands *a ship must carry you.*" Because there was no ship at his command, and no money to purchase one, he actually built one with his own hands and the assistance of the natives. It was called "*The Messenger of Peace.*"

" 'Tis brave to see the gallant ship,
With snowy pinions, fly
Across the ocean, like a bird,
Beneath a pleasant sky;
Yet braver sight I deem it is,
And goodlier, when a ship,
With Mercy's heralds, doth her wing
In yonder waters dip.

A burden bearing, richer far
 Than gold or cunning gem ;
 Yea, wafting tidings of the star
 That shines from Bethlehem."

She was from seventy to eighty tons burden. This vessel proved to be an excellent sailor, and most serviceable in the Missionary cause. The building of that vessel, and its trips to the Navigator Islands, on voyages of exploration, are most wonderful, and well entitle the projector of these enterprises to be accounted an original genius. One English writer has remarked that Defoe, the writer of the adventures of Robinson Crusoe, "never ascribed to the hero of his romance an achievement so wonderful." The fact is something stranger than fiction. It is now something more than a quarter of a century since Mr. Williams published an account of his Missionary voyages, under the title of "A Narrative of Missionary Enterprises in the South Sea Islands." The details of Missionary labor contained in that volume read more like a work of romance than sober reality. Subsequent events have proved that the originator of those enterprises was no enthusiastic adventurer. Thousands of British and American Christians perused the volume with the deepest interest. I have not forgotten the thrill of delight which I experienced while reading that volume. The Church at large was now convinced that the Angel having the everlasting Gospel to preach, was fully commissioned to extend his flight over all the islands of the South Seas, and those stanzas written by an American poet to be sung at the embarkation of the second band of Missionaries sailing for these islands from New Haven, were now found to be animated with new life and inspiration :

"Wake isles of the South, your redemption is near,
 No longer repose in the borders of gloom ;
 The strength of His chosen in love shall appear,
 And light shall arise on the verge of the tomb.
 The billows that girt ye, the wild waves that roar,
 The zephyrs that play where the ocean-storms cease,
 Shall bear the rich freight to your desolate shore,
 Shall waft the glad tidings of pardon and peace."

Williams, having led the way, was soon followed by as noble, laborious, patient and successful a company of Missionaries as ever left the shores of Christian England and landed upon the shores of heathendom. The names of Buzacott, Pitman, Royle, Mills, Turner, Geddie, and many others, are associated with that of Williams in prosecuting the work of Missions in the Hervey, Samoan, New Hebrides, New Caledonia and other islands, stretching away to the westward. (See Appendix B.)

New Zealand and Feejeean Missions.*

Although I do not feel justified in classing the New Zealand Missions among Puritan Missions in the South Seas, yet I can appreciate what has been done by those differing from the Puritans in their ecclesiastical organization. The Church Missionary Society commenced operations in New Zealand in 1814, and has there accomplished a noble work. The devoted Missionaries of the Society have labored with alternate successes and defeats. The Wesleyan Missionaries came to their aid in 1819, and also Missionaries under the auspices of the ancient "Society for Propagating the Gospel in Foreign Parts," have entered that field. The history of those Missions abounds with incidents of thrilling interest. The steady and persevering efforts and patronage of the Rev. Samuel Marsden, an Episcopalian, and Chaplain at Sydney, presents one of the finest pictures of Missionary zeal anywhere to be found upon record. He stood by that Mission through evil as well as good report. Cannibalism and idolatry have been the main obstacles in the way of the preaching of the Gospel. The late Sydney Smith presented the cannibal feature in a most striking light. When Bishop Selwyn was about to leave England for his distant diocese, Sydney Smith thus addressed him: "I hope, my Lord, you will keep a bountiful supply of cold cooked infant on your sideboard, for all visitors, and, if any of the natives should fancy to eat you, I can only heartily hope you will disagree with them." The

* This portion of the discourse, relating to New Zealand, and some other paragraphs, were omitted in the delivery, for want of time.

good Bishop yet survives, but, if reports are to be credited of the Maories returning to their cannibal practices, it would be impossible to predict how long he may be spared. The humorous sarcasm of the witty Divine, indicated a condition of heathenism in New Zealand and the Feejee Islands, which those devoted Missionaries have been called to encounter in all its hideous and loathsome features.*

From New Zealand, turn your eyes for a moment to the achievements of the Wesleyan, or Puritan Missions, in the Feejee Islands. Contemplate Gospel triumphs in that region of Polynesia. No Missionary hereafter need be discouraged at the most appalling obstacles and difficulties that may be presented in any part of the heathen world. Just thirty years ago, or in 1835, the Rev. Messrs. Cross and Cargile landed among the unblushing cannibals of the Feejee Islands. Human flesh was no inconsiderable portion of the food of the debased Feejeeans. Foreigners of the very lowest class had introduced the vices of civilization; but even there the Savior has found followers. Schools have been established and the Bible has been translated. The Wesleyans have happily and successfully introduced the peculiar practices and forms of John Wesley's system, and these have been found admirably suited to the elevation and amelioration of the debased Feejeeans. All honor to those devoted laborers. (See Appendix C.)

Hawaiian Mission.

In my remarks upon Missionary operations in Polynesia, I have dwelt exclusively upon the labors of the English in what may strictly be denominated the South Seas. I shall now invite your attention somewhat briefly to the labors of the American Puritan Missionaries in the North Pacific. The Hawaiian Islands will, of course, first claim our attention. In passing, I cannot refrain from

* "It was a mistake, as the result has demonstrated, to report such a promiscuous membership as purely Christian."—*Cor. Maile Quarterly*, Oct. 1868, p. 67. How sadly ruinous to carnal-minded souls to fellowship their *enmity* to Christ!—AM. ED.

alluding to that harmony which has always existed between the Missionaries of the London Missionary Society and those of the American Board. At a very early stage of operations, there was a perfect understanding that Islands south of the Line should belong to the English Missionaries, while American Missionaries should go to the North Pacific. As events have been developing, and the streams of emigration have flowed to the Australian colonies via the Cape of Good Hope, and to the Pacific coast via the Rocky Mountains and the Isthmus of Panama, it has become clearly apparent that an overruling Providence guides the streams of emigration and the progress of foreign Missions. The leading facts relating to Missions at these islands are so familiar to your minds, and have been so often published, that I shall not be expected to dwell upon the details of Missionary operations. The work has not been done in a corner, but openly, and in view of friends and enemies. The system and principles adopted by the Puritan Missionaries have been severely criticised and examined. In reviewing the establishment of the Mission, it would be quite impossible to keep out of view certain marked interpositions of Divine Providence. The visit of Obookiah and his companions to America, and their education in the Mission School at Cornwall, Conn., form a most beautiful introduction to a history of the American Mission to the Islands. The abolition of idolatry and the tabu system are also incidents of marked significance. Before the news of this unheard of and unexpected event reached the United States, the first Missionary company had embarked from Boston. The way had been thereby prepared for the introduction of the Christian religion into these islands. "The isles shall wait for His law." Literally were the inhabitants of these isles waiting for God's Law. Not to recognize in this wonderful work of preparation an interposition of an unseen but Divine hand, would savor of a denial of an overruling and Divine Providence. In contemplating this event in Hawaiian annals, how forcibly the following truthful, eloquent and philosophical remarks of Bancroft, the histo-

rian, forming the exordium of his late eulogy on the life of President Lincoln, will be found to apply; "Sometimes, like a messenger through the thick darkness of night, Omnipotence steps along mysterious ways; but when *the hour strikes* for a people or mankind to pass into a new form of being, unseen hands draw the bolts from the gates of futurity; an all subduing influence prepares the minds of men for the coming revolution; those who plan resistance find themselves in conflict with the will of Providence rather than with human desires; and all hearts and all understandings, most of all the opinions and influence of the unwilling, are wonderfully attracted, and compelled to bear forward the change, which becomes more and more an obedience to the law of universal nature than submission to the arbitraments of man."

The hour had struck for the Hawaiian people to pass into a new form of being. Through the thick darkness of heathenish night, Divine Providence had been leading this people to abolish their old system of worship. Unseen hands drew back the bolts from the gates, and threw wide open the doors for the pioneers of the American Puritan Mission to enter upon their work of evangelization. This event has thus been portrayed in poetic strains by the Rev. Robert Grant, a clergyman of the Church of England, in his poem, "KAPIOLANI."

"God oped a wide and an effectual door,
For ere the messengers of peace unfurled
Love's banner, waving o'er a rebel world,
Moved by a mighty impulse from on high,
Bursting each social, each domestic tie,
The Island King the ancient creed disowned,
Threw off the burden beneath which they groaned,
At one bold stroke; and, with a statesman's view,
He broke the fetters of the strict tabu,
Enforced by stern authority's high hand:
Thus idol-worship ceased throughout the land."

Enemies arose and opposers resisted the onward march of the new order of events, but they have passed away. A righteous judgement appears, in many instances, to have overtaken the enemies of the Gospel in this land,

not unlike the fearful destruction which at a subsequent date, awaited Boki and his band, to the number of five hundred, who embarked at Honolulu, in December, 1829, for an expedition to the South Seas. Only twenty of the number ever returned. The leader had placed himself in opposition to the advancement of the cause of truth. His career and that of his followers was marked by "prodigality, intemperance and opposition," imperiling the very government as well as the Church. "At length," remarks Dibble, the historian, "the God of nations, who had so signally interposed in other emergencies, displayed again His timely aid." In more than one crisis have the Missionaries and friends of truth in this nation had occasion to adopt the language of Ezra: "The hand of the Lord was upon us, and he delivered us out of the hand of the enemy, and of such as lay in wait by the way." As I once took occasion to remark, on a national fast-day, more than twenty years ago, so I will now repeat the remark: "The more I become acquainted with the history of the affairs of these islands, the sentiment becomes more strongly impressed upon my mind that the Sandwich Islands is no field for wicked men and the opposers of truth and righteousness to think of practicing their schemes before high Heaven, unless they are willing to incur the awful risk of being pursued, even in this life, with the retributive justice of God."

There have been many bright as well as dark providences in the history of this people during the last half century. The friends of Foreign Missions in the United States have been permitted to learn the good results of this investment of a million of dollars to redeem Hawaiians from heathenism. Missionary labor has produced a goodly harvest. How striking the contrast between this and some other fields of Missionary efforts! The great and successful African Missionary and Explorer, Dr. Livingstone, recently has put forth the statement that forty foreign Missionaries going to Africa, died of disease and the climate before a single convert to Christianity came forward to cheer the hearts of God's Missionary servants. Not thus has the great Head of the Church compelled the American Missionary to toil on

in faith. Those who have sown the seed have been permitted to gather in the harvest. The sower and the reaper are combined in one. I rejoice in being permitted to see present on this occasion a representation of the first Missionary band landing on Hawaiian shores, in 1820. Long may our venerable associates be spared to make their annual appearance at our Missionary and festive gatherings. Their presence is ever welcome and cheering. They form golden links in that historic chain connecting the present with the past.*

Whatever may await Hawaiians in the future, the past is secure. A record has been made. Were Missionaries on these islands to erect a monument commemorative of the past, no more appropriate inscription could be found to chisel upon that monument than the one furnished by the prophet Samuel three thousand years ago: "Hitherto hath the Lord helped us."

In estimating the good which has been accomplished at these islands, no candid and impartial observer can overlook or undervalue the strong conservative influence of American Missionaries in upholding and perpetuating the independent sovereignty of the Hawaiian Kingdom. Individually and collectively, their influence has been upon the side of good order and the Kamelohamihandynasty. Glance your eye over a map of Polynesia, and where, I would ask, has the kingly authority been more happily sustained? When troubles have arisen, and ships of war threatened, the American Missionary's influence and pen have been found in defense of the native Government. Look at Tahiti; look at New Caledonia; look at New Zealand. I do not undervalue the skillful labors of the diplomatist, or the incessant toils of the civil magistrate, or the invaluable efforts of our Judges; neither will I knowingly undervalue or slightly pass over the prayers and toils of those who have spent their lives to perpetuate the Hawaiian race and kingdom. Republican as the Missionaries may have been

* Referring to the Rev. Asa Thurston and wife, and Mrs. Whitney.

[The first, a true sower and reaper, strong, gentle, hopeful, patient, taking his sheaves, with joy, has entered his rest.—AM. ED.]

in their origin and sympathies, yet they have proved the very staunchest supporters of a monarchical form of government in these islands. Yet the Bishop of Oxford describes these men as "rather more severe, sour and vinegar-like" than even their fathers, "the stern old Puritans of New England."

Micronesian Mission.

In order to complete the sketch of Missionary operations in Polynesia, I will briefly call your attention to the efforts which have been made to evangelize the islands of Micronesia. A Mission thither was undertaken in 1852, and has been prosecuted to the present time. Many hindrances and obstacles have retarded the work. The islands are remote from each other. The inhabitants speak different languages or dialects. The influence of foreigners has been most pernicious. Sweeping epidemics have more than decimated the people. It has been difficult to hold regular communication with the Missionaries and forward supplies. Notwithstanding all these hindrances, and more which might be enumerated, American and Hawaiian laborers diligently prosecuted the work. They have reduced four languages to written forms, established schools, organized Churches, and performed a vast amount of Missionary work. Having been permitted to visit those islands and witness what a few laborers have performed, I can bear my humble testimony to the good which has been accomplished. The Puritan Missionary has been a great worker. He has gone down among the people, and labored to bring them up to a higher standard of civilization, and introduce among them the principles of the Gospel. But few Missions in any part of the world can boast of more cheering results. The mariner in those seas owes an everlasting debt of gratitude to those Missionaries. It was the presence of the Missionary, beyond all doubt, that put an end to that series of bloody massacres which have been perpetrated at the Marshall Islands, thus affording a good foundation for a remark of the Rev. Dr. Kirk, in

his sermon at the last meeting of the American Board: "The Missionaries have become the guardian angels of seamen in the Pacific. Formerly the natives were pirates and murderers. It was dangerous to sail among them. Now that is all changed wherever a Missionary has been laboring." The inhabitants of some of those islands were living the most debased lives, rendered doubly so by the vicious example of depraved foreigners, from Sydney and elsewhere, yet from among those very inhabitants God is gathering a people to himself. The wonderful work on the Marshall Islands, Strong's Island and Ascension, I regard as particularly noteworthy. Light is breaking on the Gilbert Islands. All honor to the few noble men and women, American and Hawaiian, who have commenced and carried forward this good work. They have not entered into any other man's field of labor. They are worthy of all praise, and are entitled to a most generous sympathy and support.

Remarks on the Character and Ecclesiastical Polity of the Puritan Missionaries, as Developed in the Pacific.

Having presented a sketch of Puritan Missionary operations in the South and North Pacific, by English and American Missionaries, it appears that I have merely performed what Montgomery executed in a much briefer style :

"The immense Pacific smiles
Round ten thousand little isles,
Haunts of violence and wiles."

But the powers of darkness yield,
For the Cross is in the field,
And the light of life revealed."

Passing to my concluding remarks, I would observe that the following appear to be the prominent features of these Missions; *Preaching, Bible-translation, establishment of Schools, organization of Churches, and care of the general welfare of the people, including their civil, social and physical condition.*

The plain preaching of the Gospel and scriptural exposition of Bible truths claim the first place in the programme of the Puritan Missionary. In order that this

work may be successfully accomplished, he resolutely sits down to the study of the language and the translation of the Bible, or parts of it, into the vernacular of the people among whom he has undertaken to labor. As soon as he feels confident that he has sufficiently mastered the language to communicate with the people, he commences preaching without an interpreter; * not timidly, but boldly; not faint-heartedly, but fearlessly, as did Paul on Mars' Hill, when announcing the great truths of the resurrection of the body, the unity of the human race, and salvation through Christ; or as did Martin Luther, of whom it has been eloquently remarked by Edward Everett, that he "moved to his work, not

‘To the Dorian mood
Of flutes and soft reorders,’

But grasped the iron trumpet of his mother tongue and blew a blast that shook the nations from Rome to the Orkneys. Sovereign, citizen and peasant started at the sound." Thus went forth the Puritan Missionary, preaching among Polynesians. Having acquired a familiar and idiomatic acquaintance with the vernacular language of the people—their mother tongue—he dispensed with interpreters, and blew the Gospel trumpet, which gave forth so clear and certain a sound that kings, chiefs and common people were aroused from their idolatrous slumber of centuries, and directed to the Lamb of God, who taketh away the sin of the world.

As soon as a few were discovered who professed to have accepted of the offer of salvation, and become converts from heathenism to Christianity, a Church was organized, baptism and the Lord's Supper administered. Thus the work of Christian evangelization went rapidly forward when it had been once commenced. There were hindrances and obstacles, but the work advanced. Throughout all parts of Polynesia to which I have referred, Puritan Missionaries have established Christian Churches. They

*An interpreter is often indispensable at first, as with Brainerd and our preachers. I used such aid two years, beginning with Isa. 42:4.—AM. ED.

have not aimed to build up a great hierarchy and introduce a cumbersome and burdensome ecclesiastical system, but, following the example of the Apostles, adapted themselves to the peculiar circumstances of their situation. Taking even the nineteenth Article of the thirty-nine Articles of the Church of England as the proper definition of what constitutes a Christian Church, I maintain that English and American Puritan Missionaries have established hundreds of genuine Churches. "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

Even before Churches had been organized, the Missionaries had established Schools, set the printing-press in motion, and otherwise labored to promote the temporal and spiritual welfare of the people. The Puritan Missionary goes forth, accompanied by his educated and faithful helpmeet, and endeavors to exhibit before the heathen community a well-ordered Christian family. In forming a proper estimate of the good accomplished by the Missionaries in the Pacific, no language which I can command would fully embody my appreciation of that important part which woman—educated and refined—has performed.

Reports from the South Sea tell of noble Christian women who have toiled at Tahiti, Samoa, and elsewhere, but I do not depend upon flying reports when I speak of Christian woman's work on the Hawaiian Islands and in Micronesia. Let no one presume to assert that unmarried Missionaries, male and female, could possibly have accomplished for good what may now be witnessed. She that was "last at the Cross and first at the Sepulchre" has made the voyage of eighteen thousand miles around the Cape, and here, if she has not established Churches, she has established many Christian Homes. This work I regard as only second in importance to the establishment of Churches. Thus Christian principles have been exemplified before the heathen. It is no mockery to sing "Home, Sweet Home," in the Pacific. We have our homes, centers of refinement, culture, happiness, intelli-

gence, which are presided over by woman, officiating in all those offices reeognized as her sphere of duty.

There have always, I am sorry to know, been some who have openly and persistently endeavored to misrepresent or ignore the good which has been accomplished by the Protestant Missionaries in the Pacific. Recently the most extravagant charges have been put forth and reiterated. It has been published in England, that the Puritans at these Islands had "done more harm than good." "The people were wholly neglected when sick,"* and "This nation is as really heathen as it ever was, only with a thin film of Christianity over it;"† while the Bishop of Oxford is reported in the *London Times* to have employed the following language at a public meeting at Salisbury: "The people of the Hawaiian Islands are wearied out by the mismanagement and maltreatment of American Puritanism." Before any one allows himself to employ such language in the pulpit or from the press, he should make a careful investigation and thorough examination. The Puritan Missionary is prepared to meet such charges and prove their falsity. When fresh laborers enter upon an enterprise that is supposed to be unfinished, they are accustomed to undervalue what has already been performed. To such persons the language of a King of Israel may be appropriately addressed: "Let not him that girdeth on the harness boast as he that putteth it off."

There is a marked contrast between Hawaiians in 1820 and 1866. It is a very different matter to land and live among naked, ignorant, uncivilized savages, from coming to a people clothed, instructed and civilized; supplied with schools, books, newspapers, churches and many other of the accompaniments of civilized and Christian people. Maeauley remarks that, in the 17th century, those had little reason to laugh who met the Puritan in the hall of debate or field of battle, and may I not with equal justice add, neither have those who meet the Puritan Missionary on the Mission-field of Polynesia.

I do not appear as an apologist for the errors or short-

* The Mission Field, Vol. IX, p. 13: London.

† Occasional Tracts; London; No. 2.

comings of the Missionaries, but I will bear my testimony to the truth, and carefully guard the interests of evangelical Missions here and elsewhere. Although not one of them, I am emphatically one with them. I would have those know, who set themselves in opposition to a cause so signally blessed of Heaven, that they will be held responsible for their false aspersions and unfounded misrepresentations before an enlightened Christian public. True laborers have been called to encounter opposition from a class of persons whom no exposure could shame or argument reach. I refer to a class of foreigners whose habits rendered them even more debased than the heathen. A civilized heathen from Christian lands is the most deadly opponent of the truth, and his influence the most pernicious. When an English Missionary in the South Seas met a person of this class, he inquired his name, and received for answer, "My name is Satan." By no other name would the man ever be known. Alas, the name was fitly chosen. He was an adversary, and represented a class.

When the Puritan Missionary came to the Pacific, he entered no other man's field of labor, any more than did his ancestors, the Pilgrims, when they landed on Plymouth Rock, or the Puritans in Massachusetts Bay, but boldly faced the powers of darkness whose sway was supreme throughout this part of the world. He grappled with heathenism in her stronghold. He bearded the lion in his den. The contest was fierce, but the issue not doubtful. Bible truth was the Missionary's principal weapon. He dealt many fierce blows with "the sword of the spirit, which is the word of God." Perhaps Missionaries of a less stern faith would have quailed before the enemy and succumbed to the array of opposing influences. Ere long, however, the worshippers of idols yielded the contest. The idols—those hideous images—"grin'd horribly a ghastly smile" and surrendered; a ship-load was sent off to England and they are now on exhibition in the British Museum.

It has been happily remarked, that if Lord Bacon were again to visit our world, and witness the wonderful results achieved by the steam-engine and magnetic telegraph, he

would lay his hands upon both these machines, saying, "These are mine, for they are the results of my principles of philosophy." Would not the Mission Churches of Polynesia be as justly claimed by those old Puritans of the 17th century who sent an Elliot, the Mayhews and others among the North American Indians, or collected at the call of the Protector Cromwell, £38,241 10*d.* 6*s.* for the persecuted Waldenses, the interest on a part of which is now honorably paid by the British Government to that interesting people? I go one step farther. Suppose the great Missionary Apostles, Peter and Paul, were again to visit our world, and during their voyages and travels, should sail in the *John Williams*, the *John Wesley* and the *John Knox*, among the Christianized Polynesians of the South Seas, or in the *Morning Star* among the Hawaiian and Micronesian Islands, would not those Apostles recognize Churches established by Puritan Missionaries as genuine Christian Churches, in which the ordinances were duly administered? Furthermore, would not these Apostles recognize the Pastors, Elders or Bishops of these Churches as their successors? I trow they would.* "Divest the Apostles," as was most forcibly stated at the Conference of Missions at Liverpool, in 1860, "of miraculous power and the gift of inspiration, and you have the modern Missionary, a true successor of the Apostles." Among modern Missionaries, results have fully demonstrated that the Missionary of the true Puritan stamp has as fair a claim to be accounted a successor of Peter and Paul as any who have left Christian Europe or America. He goes forth free and untrammelled. He takes with him no Procrustean ecclesiastical organization, but with the Bible in hand, he proclaims "the unsearch-

* The author of this discourse is gratified to learn that his views, as expressed in the foregoing paragraphs, are fully sustained by the conductors or editors of the *London Record*, the organ of the evangelical party of the church of England. From a notice of Mr. Ellis's pamphlet, published in that paper, on the 25th of April, 1866, we copy as follows: "It has been shown by us that the Church of England has ever recognized the various Reformed Churches as being the true Churches of Christ, and worthy compeers with herself in the great work of evangelizing the world."

able riches of Christ," and organizes Churches. Puritan Missionaries have spread themselves throughout nearly all the Islands of Polynesia. Not more firmly did the Puritan of the 17th century plant his foot upon the rock-bound shores and granite hills of New England than has the Puritan Missionary of the 19th century planted his foot upon the reef-encircled islands of the Pacific. Here among the aborigines, he has made his home. The destiny of these two branches of the human family have become closely identified. The graves of the Puritan and Polynesian will be side by side. It is not possible to conceive of any social, political or religious revolution which can separate them. You might as well attempt to uproot the one as the other. The seed has taken root in the soil, and can no more easily be uprooted than the stately cocoanut tree, whose tall and slender trunk sways so gracefully in the windy blast. The influence of the Puritan is not only now felt, but it must continue to be felt for ages to come, or so long as there shall be dwellers upon these fair islands. Not only is the Puritan brought into contact with the aborigines, but he is called to breast a wave of immigration from China. Asiatic laborers will overspread these Islands and other parts of Polynesia. The Puritan and Asiatic will be brought together. Here they meet. But I cannot dwell on this interesting and important subject. Not only has the Puritan Missionary become a power in this part of the world, but his influence is felt in Turkey, Africa, India, China, and other portions of the globe.

The elements contributing to form the character of the Puritan Missionary are aggressive and expansive in their nature. They are essentially the principles of the New Testament. Their birth, as one has remarked, was in Bethlehem of Judea, and the development is religion laboring for the people. Necessity rests upon the Puritan to take a part on the world's field of action. He adopts the sentiment of the old Latin Poet, Terence: "I am a man, and whatever concerns humanity concerns myself;" and also that of the old Latin Father, Augustine: "In essentials unity, in non-essentials liberty, in all things charity." He may not believe in manifest destiny, but

he does believe in manifest duty, declaring, with the modern Missionary Cary, "Duty is ours, consequences belong to God." In the performance of that duty he is thoroughly in earnest. According to an ancient fable, it was possible for King Æolus to confine the winds in a cave of the mountains, but the principles of the Puritan cannot be so readily confined to a narrow space. With him, as with his Divine Master, "the field is the world." New England cannot be shut out in the cold, or Plymouth Rock be blown up. New England principles are rapidly permeating all portions of the North American continent, and controlling the destiny of the Western world. The recent struggle in America has made this fact more and more manifest.

"There is a power at the secluded hearth
Of yon New England househould, that may be
Felt by the dwellers at the ends of earth,—
Known to the islands of the distant sea."

There is an "irrepressible conflict" among the nations, and the New England Puritan will be found on the side of civil and religious liberty, free speech, free schools, a free press, a free Gospel and foreign Missions among the heathen and unevangelized nations of the earth.

"Coming events cast their shadows before."

Men of narrow minds and bigoted opinions may ignore this class of agents. Writers, of prejudiced views and a limited range of ideas, may misrepresent their principles and conduct, but the future historian, following the example of Macauley, will assign them in history a position even more exalted than that distinguished writer gave the Puritans of the 17th century, respecting whom he wrote that they were, perhaps, "the most remarkable body of men which the world has ever produced—a brave, a wise, an honest and a useful body." Listen to the language of the Earl of Shaftesbury, before a London audience, respecting American Puritan Missionaries at Constantinople: "He did not believe that in the whole history of Missions—he did not believe that in the history of diplomacy, or in any of the negotiations carried on between man and man, they would find anything

to equal the wisdom, the soundness, and the pure evangelical truth of that body of men who constituted the American Puritan Missions. There they stood, tested by years, tried by their works, and exemplified by their fruits ; and he believed it would be found that those American Missionaries had done more towards upholding the truth and spreading the Gospel in the East than any body of men in this or any other age." I might quote similar testimony from British officials in high stations in India, respecting the character and labors of American Missionaries in Ceylon and other parts of India.

Puritan Missionaries, scattered throughout Polynesia, have displayed similar wisdom and foresight, common sense and sound piety. These characteristics are remarkably conspicuous, as I maintain, in the organization and management of their Churches. If we take the Book of Acts and the Epistles of Paul, Peter, James and John, or the New Testament as a whole, for our guide, I do maintain that the Churches organized by Puritan Missionaries in Polynesia will favorably compare with the primitive Churches gathered by the Apostles in various parts of the Roman Empire, during the first century of the Christian era. In many respects there is a most striking resemblance between the Churches organized by the Apostles and those which now exist in various parts of Polynesia. The more closely the examination is made and comparison drawn, the more manifest the parallel will appear. The very language employed by Mosheim and other ecclesiastical historians, respecting the Churches of the first century, would aptly describe the organization of Mission-Puritan Churches in Polynesia. All those great ecclesiastical establishments and "Church and State" arrangements centering at Antioch, Constantinople, Rome and elsewhere were an after-growth—aye, and may I not add, a *fungus*-growth—when the churches became corrupt. The Mission-Churches of Polynesia, I maintain, have been modeled after a New Testament and Apostolic pattern, and the English and American Puritan Missionaries, I furthermore maintain, have most fully carried out the spirit of the last command of an ascending

Savior, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

They have sown the Gospel seed and much good has been produced. Some of the fruit may have fallen unripe and immature; still, after making a full allowance for all the defections in the Mission Churches, and permitting the bitterest enemies of the Missionary enterprise to set off a broad margin, there remains much scattered over the numerous islands of Polynesia which we should still cherish, of which we may be justly proud, and from which we should be extremely unwilling to take a farewell. Who would say, "Level the Church-edifices which *the people* have built for the worship of Jehovah, and raze their foundations;" or who would silence the chime of many hundreds of church going bells, the sound of which breaks the Sabbath-morning stillness on so many islands, inhabited by Tahitians, Samoans, Marquesans, Tongans, Feejeans, Hawaiians and Micronesians; or who would forbid those thousands of simple-hearted Christians singing the Songs of Zion in concert with their fellow-Christians of other climes and other lands; or disband these Churches, and turn over their members once more to idolatry; or scatter the week-day and Sunday Schools, or burn the school-books, hymn-books and Bibles? Or who would rebuild the old *morais* or *heiaus*, rekindle fires upon their altars, call forth the human victims for sacrifice, make the hills and valleys ring with the shouts of midnight revelers around the burning pile? Or who would summon from Heaven those who have died in the faith of Jesus, and are now striking their golden harps and raising their voices to the song of "Him that loved us and washed us from our sins in His own blood?" Or who can for one moment doubt that the Revelator, John, saw in vision a goodly company of redeemed Polynesians among that "great multitude which no man could number, of all nations and kindreds and people and tongues [who] stood before the Throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the Throne and unto the Lamb"?

APPENDIX.

A.

A Hawaiian Missionary's Letter to President Lincoln.

To the Editor of the Boston Christian Register :

In 1853, Matanui, a Chief of the Marquesas or Nuuhiva Islands, came to the Sandwich Islands to beg that Missionaries might be sent to his native group. He had heard of the benefits which the Sandwich Islands had derived from the introduction of civilization and Christianity, (which to his mind appear to have been synonymous,) and he wished that he and his people might partake of them. Such a call could not be disregarded; those of us who were the most skeptical as to the wisdom of Foreign Missions generally, were ready to say God-speed to the little band that went out in answer to that call. They consisted of one white layman, unmarried, and two Hawaiian ministers, who took their wives with them.

These native Missionaries have remained at their post until now. Two years ago one of them was instrumental in saving the life of an American—the mate of a whale-ship. Our Government sent to him some gifts in acknowledgment of the service. The following letter, written by this Missionary—Rev. James Kekela—on the receipt of those gifts, was received at Washington too late to meet the eye of the good President to whom it was addressed. I am sure its simple utterances would have delighted and touched that warm, loving heart. I have re-translated it. The translation which was received at the State Department, and which was made in Honolulu, is more elegant than this, but has sacrificed the native idiom, and in some cases, the very spirit of the original, to smoothness of expression.

I commend the letter to your readers. My translation fails of doing full justice to the original, yet I much mistake if they will not see in its expressions of faith and love, a beauty and power that could flow only from a life

of entire consecration to God's service. This poor Sandwich Islander, whose grand-parents were just such dark, benighted heathens as he is now laboring for, comes nearer in his spirit to the Apostolic writers than many of our most learned Divines and Commentators.

How admirably does this man's child-like story of his own life, and of his love to God and to his neighbor, refute those unworthy aspersions upon the labors and success of the American Missionaries at the Sandwich Islands, which we have so often heard. These aspersions have not been so often repeated here of late as they were formerly, but in England we find them uttered in various forms by the Bishop of Oxford and others, who have been striving to build up a rival Mission at these Islands, some of them moved, undoubtedly, by their zeal for their Church, others, as undoubtedly, moved by a desire to advance the political interests of Great Britain at the Islands at the expense of those of the United States, with a view to their ultimate occupation as a British naval station. Who shall dare to deny that this man is in the true Apostolic succession? Who in this age better than he, represents the "Apostle to the Gentiles?" E. P. BOND.

HIVAŌA, March 27, 1865.

To A. Lincoln, President of the United States of America:

Greetings to you, great and good friend!

My mind is stirred up to address you in friendship by the receipt of your communication through your Minister resident in Honolulu, James McBride.

I greatly respect you for holding converse with such humble ones. Such you well know us to be.

I am a native of the Hawaiian Islands from Waialua, Oahu, born in 1824, and at twelve years of age attended the school at Waialua, of Rev. Mr. Emerson; and was instructed in reading, writing, and mental arithmetic and geography.

In 1838 I was entered at the High School of Lahaina-luna, and was under the instruction of Messrs. L. Andrews, E. W. Clark, S. Dibble and Alexander. Not being in advance of others, I remained in the school some

years, and in 1843 I graduated, and was then invited and desired by the teachers to continue my studies in other branches; that is, to join a class in theology under the Rev. S. Dibble. He died in 1845, and I and others continued the study of the Scriptures under W. P. Alexander. In 1847 I graduated, having been at Lahainaluna nine years. In that year, 1847, I married a girl from my native place, who had for seven years attended a female seminary at Wailuku, under the instruction of J. S. Green, E. Bailey and Miss Ogden.

In the same year, 1847, I and my wife were called to Kahuku, a remote place in Koolau, on Oahu, to instruct the people therein the Scriptures and other words of wisdom. I remained in this work for some years. It was clear to my wife and myself that our lives were not our own, but belonged to the Lord, and therefore we covenanted with one another that we would be the Lord's, "His only, His forever." And from that time forth we yielded ourselves servants unto the Lord. In 1852 certain American Missionaries—Dr. Guliek and others were sent out on their way to Micronesia. I was one of their company, and after seven months absence, I returned with E. W. Clarke. On my return, I was employed in arousing the Hawaiians to the work of Foreign Missions.

In 1823 there came to our islands a Macedonian cry for Missionaries to Nunhiva, brought by Matunui, a Chief of Fatuhiva.

The Missionaries speedily laid hold of me to go to this group of islands. I did not assent immediately. I stopped to consider carefully, with much prayer to God to make clear to me that this call was from God, and I took counsel with my wife. It was evident to us that this was a call from God, therefore we consented to come to these dark, benighted and cannibal islands.

I had aged parents, and my wife beloved relatives, and we had a little girl three years old. We left them in our native land. We came away to seek the salvation of the souls of this people, because our hearts were full of the Love of God. This was the only ground of our coming hither, away from our native land.

In the year 1853 we came to these cannibal islands, and we dwelt first for four years at Fatuhiva, and in 1857 we removed to Hivaoa, another island, to do the work of the Lord Jesus; and from that time until now we have striven to do the work of Jesus Christ, without regard for wealth or worldly pleasure. We came for the Lord, to seek the salvation of men, and this is our only motive for remaining in this dark land.

When I saw your countryman, a citizen of this great nation, illtreated, and about to be baked, and eaten, as a pig is eaten, I ran to save him, full of pity and grief at the evil deed of these benighted people. I gave my boat for the stranger's life. This boat came from James Hunnewell, a gift of friendship. It became the ransom of this countryman of yours, that he might not be eaten by the savages who knew not Jehovah. This was Mr. Whalon, and the date January 14, 1864.

As to this friendly deed of mine in saving Mr. Whalon, its seed came from your great land, and was brought by certain of your countrymen, who had received the love of God. It was planted in Hawaii, and I brought it to plant in this land and in these dark regions, that they might receive the root of all that which is good and true, which is *love*—1. Love to Jehovah. 2. Love to self. 3. Love to our neighbor.

If a man have a sufficiency of these three, he is good and holy, like God, Jehovah, in his triune character, (Father, Son and Holy Ghost,) one-three, three-one. If he have two and wants one, it is not well; and if he have one and wants two, this indeed, is not well; but if he cherishes all three, then he is holy, indeed, after the manner of the Bible.

This is a great thing for your great nation to boast of before all the nations of the earth. From your great land a most precious seed was brought to the land of darkness. It was planted here, not by means of guns, and men-of-war, and threatenings. It was planted by means of the ignorant, the neglected, the despised. Such was the introduction of the word of the Almighty God into this group of Nuuhiva. Great is my debt to

Americans, who have taught me all things pertaining to this life, and to that which is to come.

How shall I repay your great kindness to me? Thus David asked of Jehovah, and thus I ask of you, the President of the United States. This is my only payment—that which I have received of the Lord—love, (aloha.)

I and my wife, Naomi, have five children, the first with Miss Ogden, the second with Rev. J. S. Emerson; we now send the third to live with Rev. L. H. Gulick; the fourth is with Kauwealoha, my fellow-Missionary, and the fifth is with us at present. Another stranger is soon expected. There is heaviness in thus having to scatter the children where they can be well taken care of.

We have received your gifts of friendship according to your instructions to your Minister, James McBride. Ah! I greatly honor your interest in this countryman of yours. It is, indeed, in keeping with all I have known of your acts as President of the United States.

A clear witness this in all lands of your love for those whose deeds are love, as saith the Scripture, "Thou shalt love Jehovah, and shalt love thy neighbor as thyself."

And so may the love of the Lord Jesus abound with you until the end of this terrible war in your land.

Abraham Lincoln, President of the United States,
I am

Your obedient servant,

[Signed]

JAMES KEKELA.

B.

On the day but one following the delivery of this discourse, the author received a letter from J. C. Williams, Esq., H. B. M. Consul at Apia, Upolu, Samoa, who is the only son of the late Missionary, Rev. John Williams, Martyr of Erromanga. Under date of March 5, 1866, he thus writes: "The natives have the Bible in their hands, which they can read and understand, and with this weapon they are well armed." * * * "The natives of Elliee's group are in an interesting state—waiting, longing for teachers. In their anxiety to have the "lotu" religion, a Chief gave about fifty gallons of cocoanut-oil for an English Bible, which an English cap-

tain had the wickedness to charge that for. Honor be to another English Captain, who urged the chiefs to burn their idols and the house of their gods. These people are ready for the Gospel." Another letter was received from the Rev. A. W. Murray, author of a very important work, "Missions in Western Polynesia," (a copy of which accompanied the letter,) who has been at the Samoan Islands over a quarter of a century. Mr. Murray, under date of March 2, 1866, thus writes: "One cannot help feeling something like regret that your *Morning Star* is no longer to be employed in the high and holy work for which she was built, and which she has done so well for so many years. The consolation is that she is to have a successor, which we trust will take up the work where she laid it down, and carry it forward, till few if any of the isles shall remain on which the Son of Righteousness has not risen. If the work advances for the next twenty years at the same rate of progress as it has done during the past, that consummation will not be far from being realized. When we began our labors here, in 1836, all beyond us to the West, and all to the North except your group, was enshrouded in heathenish darkness. A glance at the work which was published some time since, a copy of which I beg your acceptance of, will show what has been done in the way of extension, in connection with this Mission, and will also give you a glimpse of the opening prospects in the respective neighborhoods of the islands and groups of which it treats. Each of the off-shoots of this Mission is, in its turn, becoming a centre of influence, a radiating point, whence the light is spreading far and wide. And now that our westward Missions are off our hands, we are turning our attention to the northwest, and intend, God helping us, to press forward in that direction till we reach the boundary which your Missionaries have fixed as the limit of their operations southward. A very hopeful commencement was made, in the months of May and June of last year, among the range of low coral islands known by the name of Ellice's group, Mitchell's group, &c., &c. I visited five of these and placed teachers on

three of them, and we have since sent teachers to the other two. I found these islanders in a deeply interesting state. They had long abandoned idolatry, and were literally waiting for the law of the Lord. I cannot give you particulars. One deeply interesting thing to us, connected with the islands referred to, is that the whole, eight in number, with a single exception, are peopled by the descendants of Samoans, who had been drifted thither many years, I suppose centuries, ago. Hence our books are available and our teachers are at home. The islands are small, as is also the population. The whole range, I suppose, does not number over 2,500, or, at most, 3,000, but they have a relative importance which is not small, especially with Nui, which has been peopled from the King's Mill group."

C.

Missionaries of the London Missionary Society in the South Seas.

[From the Annual Report of 1864.]

SOCIETY ISLANDS.

TAHITI—Rev. Geo. Morris, Papete. HUAHINE—Rev. Charles Barff.
RAIATEA—Rev. Geo. Platt, Rev. J. C. Vivian. TAHAA—Rev. J. L. Green.

HERVEY ISLANDS.

RAROTONGA—Rev. E. R. W. Krause. MANGAIA—Rev. W. Wyatt Gill. AITUTAKI—No report.

SAMOAN ISLANDS.

SAVAII—Rev. Geo. Pratt, P. G. Bird, Joseph King. UPOLU—Rev. A. W. Murray, Rev. Geo. Drummond, Rev. Geo. Turner, LL.D., Rev. H. Nisbet, Superintendents of Mission Seminary at Malua; Rev. H. Gee, Rev. J. M. Mills. TUTUILA—Rev. T. Powell, Rev. S. J. Whitmee.

LOYALTY ISLANDS.

NENGONE (or Mare)—Rev. S. M. Creagh, Rev. John Jones. LIFU—Rev. Sam'l Macfarlane, Rev. Jas. Sleight. NIUE—Rev. G. W. Lawes.

N. B. We regret that no recent reports of the Wesleyan Missionary Society and the Church Missionary Society have been received, so that we could publish a full list of English Missionaries now laboring at the Tonga and Feejee Islands and at New Zealand. We also regret that, from no publications or reports at our command, can we present a satisfactory sketch of the important labors of the Presbyterian Missionaries from New Brunswick and Nova Scotia, now located in Melanisia.

SUPPLEMENT.

Since this sketch was prepared, I have the pleasure, with other things, to subjoin the beautiful fact, that 150,000 Sabbath School Children furnished a fund of \$25,000 to give the gem of a little Missionary Ship, "The Morning Star," No. 2, for the benefit of the Pacific-Island-World, especially where for ages no Christian Sabbath dawned till recently, thus happily coöperating with the American Board and its half million contributors, the Hawaiian Board and a score of thousand contributors, the Colleges that educated the translators and preachers, the American Bible and Tract Societies, and other agencies that have helped to forward the enterprises sketched in these pages.

This beautiful and commodious vessel, with missionary laborers and supplies on board, has made several successful voyages, chiefly in command of Capt. Bingham, now retired from it. Its visits, thus far, have been welcome, and often joyous, as was its departure from Boston. The Marquesans and Micronesians, as well as the Hawaiians, hail gladly the approach of her dove-like white flag and her significant figure-head, symbolizing the *Spirit of Missions*, holding a bible under the left arm, and grasping it with the right hand, in the posture of eagerly pressing forward over the foaming waves, timely to deal this "bread from heaven" to the long-lost, famishing prodigals who remain accessible, lest they perish forever.

Does not this enterprise, in connection with other records of this pamphlet, encourage even the faint hearted to struggle on for the recovery of other dark isles, and Africa, India, China, Japan, and South America, where millions read no bible, and probably find no Savior.

It is well known that a class of foreigners, misrepresenting the civilization of Christian nations, coming in contact with the Christian or heathen population of the regions they visit, encourage old offenders to go on in crime, and artfully tempt the reformed to relapse, and glory in it if disastrously successful, and will have a fearful reckoning; but *others* have given us noble and cheering examples of considerate, generous coöperation from time to time, from the very commencement of evangelizing efforts in that field. I have not room for details, but will briefly allude to a few examples worthy of note and imitation.

The first is the gratuitous navigating of our "Missionary Packet," from Boston to the Sandwich Islands, in 1826, for the use of our mission, a most perilous voyage of nine months. The second is the recent and liberal donation of a two thousand gold-dollar city-lot, with dwelling house, by foreign residents at the capital of the Hawaiian kingdom, for the Female Boarding Seminary at Honolulu, well commenced by Dr. and Mrs. L. H. Gulick, but now under the management of Miss Bingham, which needs a more suitable Seminary edifice, and also more means for the support of teachers and indigent but promising pupils, to fit them for the Lord's work. The assistant teacher has been paid by a generous church of foreigners there, and the Principal is salaried by "*The Cousins*," a precious band, the associated sons and

daughters of missionaries espousing the cause for which their parents toiled, and aiming to help Micronesia, America, and even China, some of whom were lately found in our patriot army, battling faithfully and successfully for the right. One further example, deemed admissible here, of timely and well-directed aid to our cause from a former resident at Honolulu, who had once brought to the ears and hearts of the pioneer missionaries the first tidings of the fall of Hawaii's idols, is, though not by him allowed to deserve a record here, the donation of ten thousand dollars from J. Hunnewell (the navigator of the *Missionary Packet*), in order, with W. E. Dodge, the Am. Board, and others, to found the Oahu College as a liberal educator for Hawaii, and champion of Christian civilization, for the Pacific-Island-world. Its graduates will, it is believed, be found active benefactors to the varied classes of dwellers within and around the limits of that vast ocean, on whose bosom, Christian islands begin to blossom as the rose, where unoffending mariners may sail without the fear of native violence, and be, moreover, greeted with the voice of Christian songs from long lost tribes redeemed to God by the Gospel.

Encouragingly does the practicability appear of manning rough missionary fields, distant and dark, and furnishing timely the miserable and dying people with the means of grace, whenever, and to whatever extent, God requires it, either for a few hundred, or a few hundred million souls!

A unique and very recent foreign mission on a small scale, but valuable, deserves here a grateful mention. At Nui, a small island some 500 miles south of Apaiang of the Gilbert Islands, the *Morning Star*, in 1867, found a people who had enjoyed, for one year, the labors of a native missionary from the island of Samoa, listening to his instructions, abandoning their idols, and voluntarily "boarding him around" one day at a time, among their different families. Numbers of them promptly recited passages of Scripture, and read other passages from books shown them from the vessel, printed in the United States, in the Gilbert Islands dialect which is spoken at Nui.

Now, if the available forces of the Divine Leader promptly obey their "marching orders" with the loyalty that fired the hearts of Caleb and Joshua, displaying the banners of salvation for the heathen, and using the means that Christ requires, then, His promise being sure, soon the present urgent necessity for sending hosts of heralds to distant, benighted nations, to bid them "know the Lord," would cease, for all would know Him, or have His Word within their easy reach, or other means of knowing the way of salvation through Jesus Christ. Then His servants' strictly foreign missionary work, with its noble aims, would be consummated, to the glory and satisfaction of the Inheritor of all nations.

Should the song of the Life-boats here offered, cheer on the devoted, living toilers in foreign missionary fields, and their kind sympathizers dwelling at home, or traversing the seas, whom it may chance to greet, it will, while honoring the Master, do for them what was intended by the writer and the singers on the deck and wharf at Boston, for his dear, self-sacrificing children, as they courageously embarked on the *Morning Star*, in 1866, for their life-work among the waiting Pacific-Islanders.

“ A little ship ” did Christ desire,
To bear Salvation’s choicest stores,
To souls involved in ruin dire,
Around Gennes’ ret’s throng-prest shores.

His herald-hosts He speeds afar—
Let numerous ships upon them wait.
And e’en the children’s “ Morning Star ”
Leap forth to aid His work so great.

Go, angel-winged, blest “ Morning Star,”
Sweep fearless o’er the mighty deep;
Safe every plank, and sail, and spar,—
And all on board may Jesus keep.

Should dangers throng and surges roar,
Then trust your *Pilot*, skilled and true,
Timely to briug His friends ashore,
As on that Lake where tempests blew.

The winds and waves His voice obey—
If heathen rage, He calms the flood;
Faith’s prayer He hears, and clears the way,
Lost tribes to reach and bring to God.

Then to the breeze your canvas spread;
Ten thousand prayers each sail shall fill;
Give famished men God’s living bread,
And help them learn His glorious will.

Send out your Gospel life-boats sure,
Where fearful billows roll amain:
There, for the lost, prompt aid secure,
And throngs of shipwrecked souls regain.

Dwellers in far-off isles shall hail
The rising of their Herald-Star:
For their Redeemer will not fail.
His chosen sheep to bring from far.

When all His flock cross Jordan’s flood,
Some precious souls, resplendent there,
From those dark shores, shall bless our God,
For Life-boats like the “ Morning Star.”

H. B.

THE SONG OF VALIANT FAITH:

A joyous recognition of prime Christian doctrines, duties, vows and blessings—the dependence, election, call, renovation, enlistment, allegiance, obedience, assured hope, flight of faith, perseverance, victory and recompense through the Redeemer, the crown of gratuitous justification and life eternal, of the warrior-servant of God; written for Christ's army of conquest, including the author's enlisted Pacific Quartette, and chiefly sung on the eve of the embarkation of the fourth from New York, Nov. 24, 1868, for Honolulu, H. I.

It may be added that the closing, octo-linear, 6-4 stanza now subjoined, was originally composed as a needed if not climacteric finale of the admired, seven-lined-stanza song, by S. F. Adams, of a pilgrim, panting, aspiring, struggling to rise, "Nearer, my God to Thee"—and thus used, may still aid the grateful adorations of any one who truly hopes, *through a Mediator*, to bear a part in the most joyous, harmonious and enduring song of heaven.—[Rev. v: 9-13.]

Loyal, my God, to thee—
Loyal to Thee!
Since thou hast caus'd my heart
"At peace" to be,
I'll sing thy grace that close,
And made this "chief" of foes
Loyal, though hosts oppose—
Loyal to Thee.

Trustful, my God, to thee,
Trustful to Thee!
'Mid dangers, strifes and snares,
Trustful I'll be;
In thee, will I confide,
Though bonds or death betide,
Unmoved, will I abide,
Trustful to Thee.

Praiseful, my God, to thee,
Praiseful to Thee,
Chanting "thy will be done,"
Praiseful I'll be--

Joy, grief, pain, toil, or rest,
"Thy will" is ever best;
I'll bow to thy behest,
Praiseful to Thee.

Grateful, my God, to thee,
Grateful to Thee:
For man, Christ died and rose,
Grateful I'll be;
Since thou didst give thy Son,
While endless life rolls on,
I'll laud his victories won,
Grateful to Thee.

Brought home by grace alone,
My God, to thee,
I bless "thine Holy One,"
He ransom'd me!
Hence a'l my song shall be,
"'Bought with thy blood,' to live!
Ever, my God, with thee!
Ever with Thee!"

H. BINGHAM.

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